british, french and others ...

by TARAS CONNOR

Conference delegates engage Mr. N. Reben, Senior Advisor to the Secretary of State Department, on whether the Federal Government deems ethnic groups other than the English and French to be important to Canada's cultural development.

What will be the fate of cultural and linguistic diversities in a society such as ours which sees efficiency as the basic standard by which all processes should be judged? An answer to this question was the general task set itself by a conference entitled British, French, and Others, held at Lakehead University, from November 21-23 of last year. Organized under the auspices of the Lakehead Ukrainian Club, and including representatives from the Polish, Finnish, Slovak, Ukrainian, and native Indian communities in northern Ontario, the conference revolved around the more specific question of whether the Federal Government would be willing to incur much increased expenses in order to extend to the languages of Others, the official recognition which French now enjoys.

As a representative from the civil service the keynote speaker, Mr. N. Reben of the Secretary of State Department, could not give any indication of what policies the present government might formulate on the status of the languages of Canada's 3rd Force, though he did remind the delegates that the next volume of the B&B report, which is to be published this spring, discusses exactly this question. In relation to the present actions of the Federal Government, Mr. Reben directed attention to the language classes, which are provided immigrants and the strong financial support which the Government has lent to both the Lakehead and other conferences of its kind, in an effort to promote widespread and intensive discussion of the Official Languages Act.

However, scrutiny of Federal Government policy was not limited to its attitude towards exogenous minorities, for the present high-level debate on a new Indian Act came under sharp criticism as well. Speaking on behalf of the Native community Mr. Michon demanded an end to government waffling, and either the elimination of the discriminatory features in the existing Indian Act, or the promulgation of an entirely new Act to right the injustices of the past.

A general consensus seemed to be reached on the importance of cultural diversity to Canada's continued national

Cont'd page 3

СТУДЕНТ

ETUDIANT / STUDENT, PUBLISHED BY THE UKRAINIAN CANADIAN STUDENTS' UNION (SUSK) Vol. 1 No. 5. January 1970

UCC GIVES $500

The Ukrainian Canadian Committe has given SUSK a $500.00 grant as a sign of their support for student activities. The Ukrainian Canadian Committee (UCC) is the co-ordinating body of, and the spokesman for all Ukrainian organizations in Canada.

Making the announcement to *Student*, SUSK President Bohdan Krawchenko said "the money will be saved, and used exclusively to support the summer field-work project". He added that "The Ukrainian Canadian Committee is the first Ukrainian organization to give SUSK substantial financial aid – they have been the first to translate moral support into financial."

Although Dr. Kalba, the Executive Director of UCC promised a much larger sum at the 10th SUSK Congress, he has been unable to keep his pledge because of the financial difficulties which have besieged the UCC in recent months. The Charitable and Educational Fund, which forms the main source of UCC's income has not received the financial support of the community which was originally expected. In fact, the UCC according to Winnipeg sources, has had to borrow money to pay staff salaries.

In a recent communiqué to all SUSK member clubs, the National Executive encouraged all clubs to actively participate in the UCC fund drive. The SUSK President explained the communiqué claiming that "the UCC is involved in programmes such as the teaching of Ukrainian in high schools which are relevant to all Ukrainians – we simply cannot afford not to support them."

TRIBUTE

Petro Wolyniak

THE UKRAINIAN COMMUNITY IN CANADA AND THROUCHOUT THE WORLD HAS LOST A GREAT MAN, WRITER AND JOURNALIST – PETRO WOLYNIAK.

"Everyone once, once only.
Just once and no more.
And we also once, to have
been of the earth seems
irrevocable."

ROUND-UP

1. Ukrainian students in Montreal sent out parcels of clothing to Ukrainians in Yugoslavia who were left destitute by a recent earthquake.
2. Dovzhenko night was held at U. of Manitoba on Dec. 4/1969. (see page 2)
3. Manitoba Premier Schreyer officially opened exibition of artifacts and rare books at the Ukrainian Cultural and Educational Centre in Winnipeg Jan. 11/1970.
4. The Ukrainian Club at Lakehead University organized a teach-in on "British, French and Others" (see page 3)
5. Our fieldworker Miss Aka Kotowycz has left us (at least for a while). She shall now be referred to as Mrs. Aka Papish. Congratulations!
6. Regina Club Folds! No reasons given.

AGENDA '70

Editor's note: These are the resolutions passed and committments made at the X SUSK Congress now requiring attention by all clubs.

1. Payment of SUSK National fee of one dollar per member by January 3, 1970
2. Appointment of one person in your club as reporter and advertising collector for "Student"
3. Day of Kruty — January 29, 1970 to be celebrated by giving a blood donation.
4. Collection of KYK national fees in co-operation with KYK locals to February 10, 1970
5. Arranging to hire a SUSK fieldworker for your area in May for the summer of 1970, informing your members of summer field work positions available in other cities.
6. Highschool visitation programmes.

Coming Events

1. Jan 31—Feb 1. Montreal: Teach-in; demonstration on Den' Kruty.
2. Feb 6-8. Ukrainian Students hit Quebec Winter Carnival. Still not too late to go! Contact M. Borodacz, tel. 783-7110, Toronto.
3. Feb 6. Ukrainian Week at University of Western Ontario.
4. Feb 7. Leadership Seminar to be held in New York. Sponsored by SUSTA.
5. Ottawa — Carleton plans Ukrainian Week.
6. SUSK Conference tentatively scheduled for end of February.

Бій під Крутами

М. Ш.

Чому ми, а зокрема студенти, відмічуємо дату 29 січня 1918 року?

В цей історичний день, триста українських юнаків, студентів Київського університету та учнів гімназій — згинули в нерівному бою з москалями в обороні столиці української держави. Велика іронія в тому, що тільки тиждень перед цією трагічною подією було проголошено самостійність української держави. Трагедія була в тому, що проти сили 6,000 москалів, український уряд не вислав ні одного полку війська.

Честь своєї держави рішили боронити самі студенти.

Для нас, студентів, ця подія має велике значення: ми мусимо виховувати себе, щоб бути — так як і вони — морально й духово сильними для оборони України поза її межами.

НОВИЙ ГУБЕРНАТОР

Одною з найкращих вісток при кінці 1969 р. для українсько іспільноти Саскачевану була вістка, що її проголосив прем. Канади П. Трудо, найменувавши новим губернатором Саскачевану відомого громадського діяча, одного з найкращих лікарів - хірургів, воєнного героя з часів другої світової війни, доктора Стефана Воробця зі Саскатуну.

СУСК з цієї нагоди переслав п. д-р. Воробцеві лист, гратулюючи йому за це високе досягнення.

Д-р Воробець, уроджений в Саскатуні, отримав ступінь бакалавра науки в Саскачеванському університеті в 1935 р., а ступінь доктора медицини в 1940 р. в Манітобському університеті. По дворічній лікарській практиці, вступив до військової служби, де був відзначений найвищою військовою нагородою за геройські вчинки під час другої світової війни. Після цього, д-р Воробець повернувся до Саскачевану, де в 1954 р. отримав свідоцтво Королівської Колегії Хірургів, як спеціяліст-хірург.

EDITORIAL

OUT-CLASSED!

Ukrainian youth is self-centered and egotistical. We have no social conscience. We do things only for ourselves. We hold dances, parties, bowling tournaments, while the less fortunate ones — the poor, the sick, the old — are neglected. We forget that we are one community. Any socio-economic progress in our community depends on the progress made by the lowest common denominator.

We suggest that next time you plan your club's activities, that you try and fit in time and effort to assist those who are truly in need. We suggest that you get involved with established social and welfare organizations, pensioners' homes, high school visitation programmes (to increase university enrollment).

The statistics below hide more than they reveal, but they show enough for us to realize that Ukrainians as a whole are not very well off. As university students we must re-adjust our priorities, which would reflect the real needs of our communities.

The Royal Commission on Bilingualism and Biculturalism in its second volume (in the „World of Work") presented the following figures for workers (excluding farmers or agriculturalists):

Jewish workers earn	$ 7,426 annually
English workers earn ..	$ 4,852 annually
German workers earn	$ 4,207 annually
Ukrainians earn	$ 4,128 annually
French workers earn ...	$ 3,872 annually
Italian workers earn	$ 3,621 annually

In terms of population of workers:

English	44%	French	28%
German	6%	Italian	3%
Ukrainian	3%	Jewish	1%

of the labour force.

DOVZHENKO

by Zorianna Hrycenko

An evening dedicated to the Ukrainian cinematographer writer, and artist, Olexander Dovzhenko (1894-1956), was held by the Ukrainian Students' Literary Circle at the University of Manitoba on Thursday, December 4, 1969. The event marked the 75th anniversary of Dovzhenko's birth (1894-1969).

Dovzhenko's international reputation as a film-maker was established on the basis of his three Ukrainian films: "Zvenyhora" (1928), "The Arsenal" (1929), and "The Land" (1930). The latter film, banned in the USSR during the producer's life-time, in particular influenced young film-makers of the time in France, England, and Japan. Levis Jacob in his "History of American Film" (1939 and 1947 ed.) called Dovzhenko "the first poet of the Cinema". At the International Exposition in Brussels in 1958, Dovzhenko was declared by judges as one of the 10 leading film-makers in the 60-year-old history of Cinema. Many present-day film techniques were either introduced or foreseen by Dovzhenko forty years ago.

In the realm of literature, Dovzhenko wrote film scenarios and later short stories and novels after realizing his freedom of creativity in films would not be restored. His "Enchanted Desna" (1954-55), a new literary genre combining scenario and novel writing techniques, is considered as a classic in contemporary literature.

FILM CONTEST

- SUSK announces that a prize of $25.00 will be given to the club who produces the best film of its activities.
- This is a gimmick to encourage our clubs to record their activities on film, and preserve the film so that it can be shown at the next SUSK Congress.

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The opinions expressed herein are not necessarily those of the Ukrainian Canadian University Student's Union (SUSK).

ЗАНЕПАД ДУХА!

Три роки воювала Біафра за свою незалежність; вже дванадцять років воює генерал Барзані за самостійність Курдистану; повстанські загони борються за права своїх народів в Республіці Щад та Ерітреї. По цілім світі відбуваються змагання ріжних народів та рас за право рішити самому про свою власну долю. Це новий рух в світі! Це маніфестація, що патріотизм, цебто любов до свого народу, та самостійне рішення кожної нації в світі стали найвищими ідеалами сьогоднішнього часу.

Ми, українці, двадцять-п'ять років тому були авангардом цього руху. В визвольних змаганнях післявоєнних часів наш нарід вів боротьбу за ці ідеали, а еміграція, яка зупинилася поза межами України, поширила ці ідеї між всіми українцями у західнім світі. Сьогодні, однак, ми стали позаду. Інші народи здобули свою незалежність: Македонці осягнули автономну державу, Жиди створили Ізраель — та навіть Палестинці, які ніколи в своїй історії не мали власної держави, сьогодні своєю боротьбою створили світову кризу. Ми, українці, сьогодні, однак, вже не маємо цієї живої енергії інших революційних народів. Бракує нам свіжого ентузіязму, а запанувала суха, штучна фразеологія про великі ідеали. Занепало наше культурне життя, занепала всяка співпраця наших інтелектуальних сил. Говорять всі про великі ідеології, але ніхто в них не вірить. Впали ми жертвою української „недуги" — із скерування спільної акції проти зовнішнього ворога до вузької боротьби персональних амбіцій. Замість ставити конкретні, актуальні питання для розв'язки, ми стали теоретиками, які чудово розв'язують всі „дрібні" та ще більш „дрібнісенькі" справи великими методами. І це все робиться в ідеї „патріотизму" та „праці для нашого суспільства". А тим часом наші церкви, як православна так і католицька, розпадаються, наші молодечі організації гублять атракції для молодих та завмирає українська мова та ідея самостійної України. І наші „теоретики" бачуть всі ці лиха, аналізують їх, випрацьовують резолюції, що до поправлення занепаду суспільного життя, та на кінець дивуються, що їхні „медикаменти" ніяк не помагають. Не можуть вони зрозуміти, що занепала українська еміграція до системи маленьких клік, із вузькими світоглядами, які згубили спільну мету та спільний ідеал, який їх колись разом єднав.

Наша спільнота є в тяжкій недузі. Не тільки тому, що наші політичні та культурні діячі згубилися в сітці полемістичних теорій, але також ми молоді через помилки та лиха минулих літ стали розчаровані і страшно пасивні. Ми перебрали „недугу" старших, тому всі наші енергії вилядовуються в непевних дискусіях, з яких ми часто виходимо більш розгублені, як перед тим. Нам треба вийти з нашої пасивности! Нам треба відкинути думання вузьких світоглядів! В наших організаціях ми повинні працювати для нашої української спільноти, але ми повинні уважати, щоб не згубити з очей раму, яка нас всіх єднає: це наше українство! Вийдім раз на все з нашої вузької перспективи та нарешті станьмо опрацьовувати конкретні речі, бо якщо ми зробимо тільки половину цього, про що ми говоримо, тоді ми зробимо великий крок вперед!

Зеновій Зварич

VIEWPOINT .... by W. ASPER

WHAT DO YOU KNOW?

Our Ukrainian community is an extremely exciting society on having all ranges of political parties, diverse social and economic structures, deep religious feelings, and offering tremendous cultural opportunity. It is particularly meaningful since our community exists in a large technological assimilatory society.

One of the most important things that is being said today by Ukrainian students in Canadian universities is that they feel relevant changes in attitude and taeties are occuring in our total community. SUSK joins this activism and growth, convinced that all our own efforts leave results, and that we wish not to reject past accomplishments, but to modernize and add to them.

To be involved in social activism of this nature, it becomes essential that every member of SUSK in the *communication network* of our society. We are, therefore listing, in no particular order, four contemporary magazines which reflect concerns of young people. There are literally hundreds of other publications available along with those of specific organizations, and activities ranging from historical journals to stamp collecting, from women's organizations to scouting groups, and available from a score of countries outside of Ukraine.

In our opinion, anyone wanting to be interested in the Ukrainian community is obliged to subscribe to at least one or two newspapers, and certainly should be receiving magazines from a variety of sources. To do any less must certainly mean that you will be unaware of the issues and organizational structures within our society. And then — who's going to listen to you if you don't know anything?

W. ASPER

A few interesting contemporary magazines:

U = Ukrainian
E = English

A. "FORUM" — Quarterly; 1.80 yearly; published by Ukrainian Workingmen's Association.
"Forum" Youth Magazine
440 Wyoming Ave.,
Scranton, Pa. 18501

B. "ZOZULKA" — monthly. 2.00 yearly. Priv. edition.
Zozulka Magazine,
P. O. Box 4246, Stn. E,
Ottawa 1, Ont.

C. "NOVI NAPRIAMY" — monthly. 2.00 yearly.

U and E
published by:
New York City Ukrainian Student Hromada,
New Directions Magazine
140-142 Second Ave.,
New York, N. Y., 10003

D. "EKRAN" — bi-monthly; 3.00 yearly; Ukrainian World Review by A. Antonovych.

U and E
"Ekran".
2102 W. Chicago Ave.,
Chicago, Illinois, 60622.

AWARD WINNER

Miss Marta Hnatiw, 19, a first year student at the University of Manitoba, has been selected as Alpha Omega Women's Alumnae scholarship winner for 1969. The $100 award is presented annually by this association which is comprised of University graduates of Ukrainian descent, to a female student of Ukrainian descent.

A native of Winnipeg, Miss Hnatiw attended St. John's High School where she won an award for obtaining the highest marks in Gr. 12 Ukrainian. She is presently planning to major in Spanish and to minor in Psyehology at the miversity. Marta is a member of Plast Ukrainian Youth Association and teaches Grade 2 in Ukrainian School at Christ the King Ukrainian Catholic Church, in Winnipeg. Piano, bandura and guitar playing, as well as volleyball, occupy her leisure.

Congratulations, Miss Hnatiw, and may we wish you success in your future pursuits.

Ю. БОДНАРУК
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The OTHER SHORE

(Editor's note: THE OTHER SHORE is intended to be a regular monthly column devoted to news and developments from Ukraine and Eastern Europe in general. We have asked A. KOZAK, a former resident of St. Vincent de Paul to write the first few columns. It is our hope that by reading this column, our students will in turn be motivated to consult the many journals, periodicals, and books dealing with this area. We will welcome more serious contributions.)

READING FOR THE WRONG REASON

Everyone has his reason for reading the literature on the Communist world. Budding Kremlinologists read the stuff to gain insight into the latest succession crisis, embryo economists pour over the material to discover the latest inanity of the centralized economy. I read the stuff for its humor.

Take the Albanians for example, I mean who can take them seriously when they report that: „As soon as he arrived in power Khruschev made people like Sholokov and Ehrenburg his 'personal' friends. He stroked the long hair of hooligans like Yevtuschenko and put them on a pedestal... These revisionist flunkies spend all their money buying abstract paintings, antique furniture, and porcelain objects, and on a life of debauchery" (*Problems of Sommunism*, page 26, May 1967.)

The political jokes coming out of Eastern Europe are another thing. People tell jokes about the 'system' in order to keep their sanity. And since the 'system' is pretty insane, the jokes have to be very effective. Here's a recent sample:

When Soviet Premier Kosygin was visiting the city of Kiev, the Ministry of National Defense ordered a twenty-four gun salute in his honour. While the shots resounded, a little old lady approached a militiaman and asked in alarm:

"What's this — another war?"

"Dear lady, we have an important visitor in Kiev — Premier Kosygin."

"In that case, what's wrong with our soldiers? They've fired twelve rounds and missed him every time."

—•—

"Daddy, who invented communism?"

"Scientists, my boy."

"Then why didn't they test it first on dogs and rats?"

—•—

"Why do militiamen walk in pairs?"

"Because one knows how to read and the other how to write."

"But why do they sometimes walk in fours?"

"Because the second pair must keep an eye on the two intellectuals".

—•—

Selecting candidates for the People's Militia Corps, the examining commissioner asks the first applicant:

"What is two plus two?"

"Four".

"Again, what is two plus two?"

"Five."

"Once again, what is two plus two?"

"Six."

Decision: *Accepted. Stupid, but makes progress.*

The commissioner then turns to the second candidate:

"What is two plus two?"

"Five."

"Again, what is two plus two?"

"Five."

"Once more, what is two plus two?"

"Five."

Decision: *Accepted. Stupid but determined.*

Then the commissioner turns to the third candidate:

"What is two plus two?"

"Four."

"Again, what is two plus two?"

"Four."

"Once again, tell me what is two plus two?"

"Four."

Decision: *Additional interrogation needed. Probably an intellectual.*

(for more see *Eastern Europe*, Jan., 1969.)

WANTED FIELD WORKERS

- SUSK needs field workers for summer 1970.
- field work involves working in Ukrainian communities as organizer, catalyst and animator.
- knowledge of Ukrainian is essential (we will provide a crash course to qualified candidates who wish to improve their language).
- the pay is inadequate, but at least the job is challenging. Salary ranges from $50.00—$60.00 a week (plus travelling expenses).

For more information, and application form write:
Field Work Project,
83 Ulster Street,
Toronto 4, Ontario.
(application deadline Mar 25)

LETTERS . . . LETTERS . . . LETTERS . . .

THE FUTURE OF UKRAINIANISM

Dear Sir:

A superficial consideration of the Ukrainian community in Canada would lead one to tag the system of beliefs which are common to its members with the label, culture.

Such a charge is perhaps not unfamiliar to the more perceptive members of that community, who would reply that though such might once have been the case there are now manifestations of a viable Canadian-Ukrainian culture.

However, a defense such as this can be disrupted on two bases, for it demonstrates a lack of awareness of both the elements which are essential to a culture's development and the degree to which an artist will be willing to accept a limitation in either his subject-matter or his financial rewards.

In reference to the latter illusion, it is unreasonable to assume that any fairly skilled author would restrict himself to the Ukrainian language when a much larger audience is at hand. But for the sake of argument let us suppose that a writer does indeed limit himself to the life of Ukrainian communities. His subject-matter will give him a basic appeal to the initiated reader, but what purpose does his work have in the general cause of Ukrainian culture?

It is here that we approach the crux of the Ukrainian community's dilemma in Canada, for how can the artist perform that vital function of re-integrating to his readers their essential social and political characteristics, when their lives are so impinged-upon by the enveloping Canadian society?

It is in this sphere that the ideal of Canadian-Ukrainian culture encounters its nemesis, for how is a life-style to be firmly secured when it lacks a political apparatus. In the provincial government of Quebec the French-Canadians have obtained such a political structure for themselves, and while in most of the rest of Canada assimilation inexorably proceeds, in that territory their culture is strong and progressive.

The demographical fate of Ukrainians in Canada is that they are not so concentrated in one province as to compose a segment of the population large enough to either establish a political supremacy or force educational concessions. In the absence of these possibilities the struggle of the Ukrainian community in Canada for cultural survival would seem to be a noble but ill-fated quest.

Terence M. Connor

CHEERS!

Dear Sir:

Reader's opinion on Vol. 1, No. 3 of Oct 16, '69: Will to activity tremendous, spirits good, intentions constructive. Champions: *W. Asper, Dr. B. Hoeter* and Ukrainophile *Dimitrios Roussoppoulus*. Suggestion: 25¢ per single copy.

Cheers. J. B.

NEXT ISSUE:
- FEATURE STORY WITH PICTURES ON MONTREAL
- REPORT ON WINNIPEG TEACH-IN
- CRITIQUE ON BLAST

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ДУХОВІ РОЗВАЖАННЯ

Члени православного студентського Т-ва ім. Св. Іларіона, у днях 10 і 11 листопада ц. р., відбули свої духові розважання,— т. зв. „ретрит".

Розважання відбулися в церкві і церковній залі Української Греко-Православної Громади в Гонор біля Віннінегу. У них взяли живу участь частина членів Товариства Св. Іларіона (студенти Колегії Св. Андрея і Манітобського Університету), а також вірні місцевої громади. Розважання почато в понеділок ввечорі.

Завданням цих релігійно-духових розважань було обзнайомлення з метою православних Богослужень і з вложеною в них ідеологією та з відношенням до них православних вірних.

Про завдання і сутність таких зустрічей коротке пояснення дав Свящ. С. Ярмус .Ширший вступ до розважань зробив капелян Т-ва Св. Іларіона — о. Прот. С. Кіцюк, настоятель собору св. Покрови в Віннінезі. Він познайомив слухачів з кругами православних Богослужень, а після того дав відповіді на ставлені запити. Пізніше ввечорі він відслужив Вечірню.

Другий день розважань почато в церкві. О год. 9-ій ранку були переведені молитви, а по цьому Свящ. С. Ярмусь дав виклад про ідеологію і мету православних Богослужень; він насвітлював, що кожне окреме Богослуження — це свого роду літургійні етупені, що поступово вводять віруючих у Божественну Літургію, де вони осягають найвище духове задоволення — таїнственне насичення — в Таїнстві Св. Євхаристії.

По обіді, в залі був виклад про саму Божественну Літургію, а після того багато часу було присвячено на запити й відповіді.

Розважання були завершені вдячним Молебнем у церкві. Під час усіх Богослужень церква була заповнена.

Чи скористали щось з цих розважань наші студенти? Думаємо, що так, але місцеві люди пам'ятатимуть їх довго. Вони запрошували студентів нагородити їх подібною нагодою ще колись. Декотрі громадяни казали, що ця оказія буде в них незабутньою. Незабутньою вона буде і для автора цих рядків.

Т-во Св. Іларіона
Іван Куліш,

British... cont'd from page 1

identity, for the variety and richness of country's ethnic groups was acknowledged as a primary difference between the Canadian and American nations. A strong determination was generated in the delegates to further the interests of their particular ethnic group not only through social activity but through political action as well.

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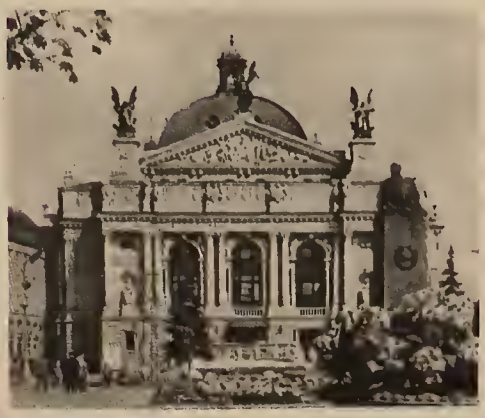

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